SPECIAL COLLECTIONS

EAST WEST 東西報

E CHINESE - AMERICAN JOURNAL • PUBLISHED EVERY WEDNESDAY • VOLUME 4, NUMBER 14 • APRIL 1, 1970 • 15 CENTS

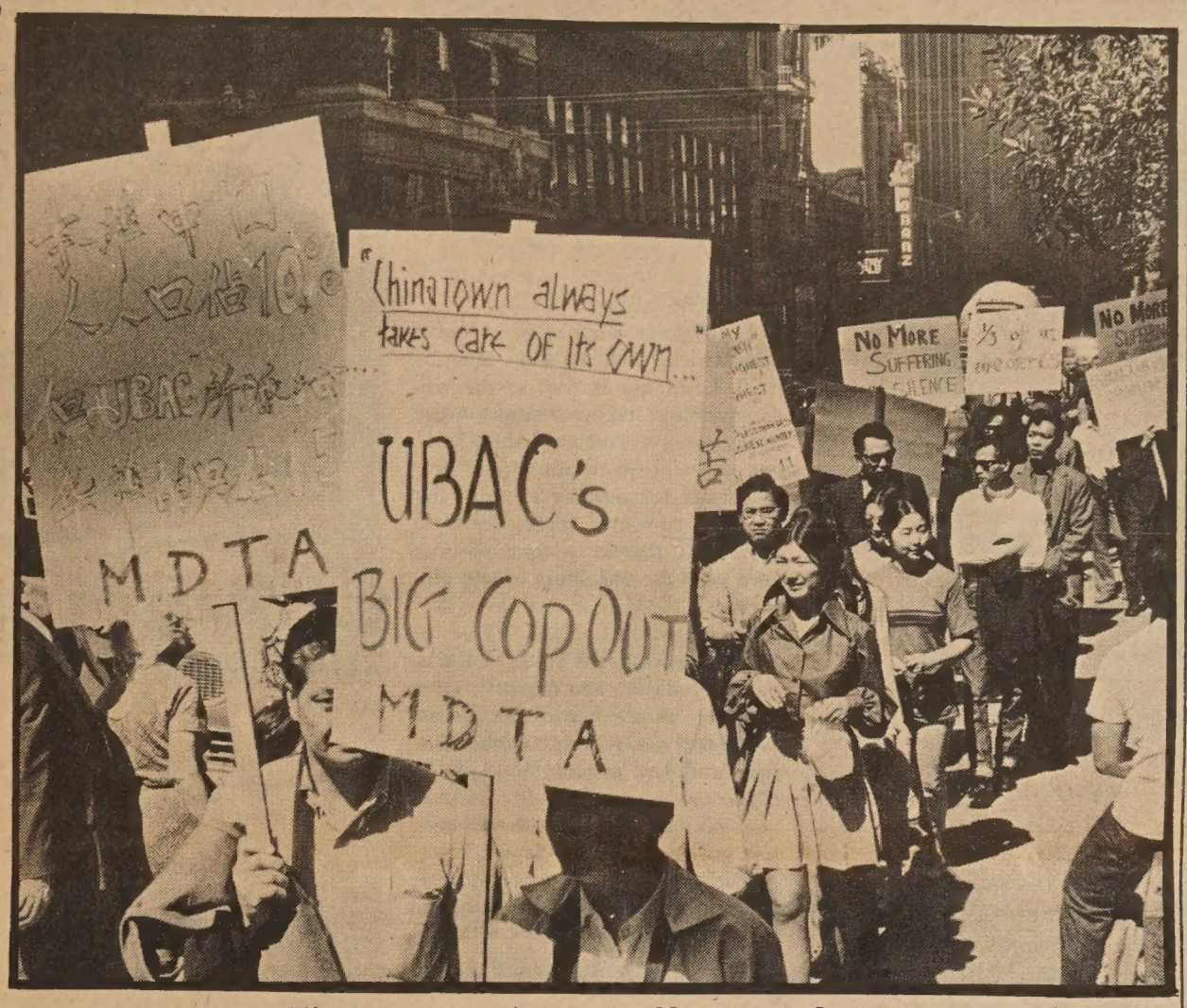
250 Asians launch own 'Crusade'

AN FRANCISCO — Some 250 an-Americans — Chinese, Japa-e, and Filipino — staged a dem-tration last Tuesday at the office the United Bay Area Crusade's ident, in the heart of the fin-ial district — to protest UBAC's ged unfair treatment of the n community.

contingent of cops, both plain-hesmen and uniformed, kept on the protestors from around corner of the towering Wells o bank building on Montgom-Street — but there was no need them. Several of the demon-ion leaders went inside the ling to see attorney Robert C. is, UBAC president, but left dly when told he was out of on vacation.

e demonstration began at noon a contingent of people march-to the building from Ports-h Square, behind an old lady ing a red flag decrying UBAC's rimination." After an hour of ling and rapping with re-rs and office workers on lunch , the demonstration broke up. otestors were united under the er of United Asian Commun-creation of the Chinatown-n Beach District Council. Led airman Gordon Lau and tech-coordinator Moon Eng, the leveled eight demands at

—Continued on Page 3



The grass root springs up on Montgomery Street

School supe quits post

Robert E. Jenkins, San Francisco's harried, hassled Schools Superintendent, is leaving his $38,-500-a-year job as of July 31st.

"I am not resigning," Jenkins said at a hastily-called press conference last Wednesday. "I am retiring."

His "retirement" consists of becoming president of a new business firm in the education field.

* * *

Jenkins leaves his post, which he assumed three years ago, at the height of public debate over his "quality-equality" school integration plan. He is for busing elementary school children. In February, Mayor Alioto came out with a surprisingly strong pitch against busing. The mayor's statement reportedly confounded school officials, Board of Education members, and a number of parents and teachers who had worked on the plan affecting 20 of the City's schools.

Jenkins said his retirement had nothing to do with his conflict with Alioto. The mayor issued a short, oh-well kind of statement after Jenkins' announcement, acknowledging their disagreements and saying "but always I respected his sincerity and talents."

Alan Nichols, president of the

— Continued on page 3

hinese sue r English struction

N FRANCISCO — To be d special bilingual instruction glish is to be denied an edu-. Chinese-speaking children a right to an education, but re not getting it in San Fran-a Federal court suit filed here eek charges.

suit was filed by the Neigh-od Legal Assistance Founda-n behalf of 13 Chinese-speak-udents (representing nearly Chinese students who, accord-a school district survey, need help in English).

suit asks the court to order ard of Education to provide English language classes with al teachers, and to set a Sep-1, 1970 deadline for such ram.

lents involved in the action, y attorney Edward H. Stein-re those in elementary and ary classes. More than 1800 m currently receive no spe-truction. Others receive such from non-Chinese-speaking s, and usually for less than an day.

students claim that laws en-y both the US Congress and te Legislature show the need

— Continued on Page 8

Milton Lee gets the old heave-ho

SAN FRANCISCO — The Board of Education finally made a decision on the case of Milton Lee, employment counselor at Galileo High School suspended for his role in the Chinese New Year rally/demonstration February 5th.

The Board's personnel committee, after two hearings in late February and early March, gave the 31-year-old Lee a one-two punch: First, a soft "reprimand" for not following orders from Galileo administrator Leslie Burk the day of the demonstration (which included a march down to the Board of Edution); then the knockout punch: the committee told Lee it would leave the final decision on whether he stays at Galileo up to school principal James Kearney and fellow administrators.

And Kearney likes Lee about as much as Lee likes Kearney.

* * *

"I'll probably be transferred," Lee said, "to Polytechnic High School," in the Haight-Ashbury.

The committee, said Lee, dropped a dismissal case initiated by Kearney last November, charging Lee with unprofessional conduct and calling for his transfer from Galileo.

Spokesmen at the Board of Education declined to comment on the case.

Lee plans to file another appeal on the case, on the grounds that Kearney had asked for a transfer before and failed. Whatever the outcome of any future hearing might be, however, Lee vowed: "I'll be back at Galileo. I'm not through."

The decision, he said, "has given a negative lesson to the students. It says that if you dissent, you get bounced."

Most students had learned that lesson already. A student body officer was removed from her post for her role in the rally to have Chinese New Year declared an official school holiday, and there were reports of

Leslie Burk and Milton Lee: Guess who won?

Leland Wong Photo

The hearings, on February 26th and March 4th, were closed to outsiders. Lee was represented by Victor Van Borg, attorney for the California Federation of Teachers. Kearney attended both meetings and submitted a written statement. The

—Continued on Page 4

EAST WEST

April 1, 1970 Vol. 4, No. 14

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204

EDITORIAL

TV, or not TV...

In a far-sighted attempt to get the word out to the Chinese community about the Census, Ling-Chi Wang contacted all the local television stations and secured air time for Cantonese-language programs offering instructions on filling out Census questionnaires.

It was the first time in the 25-year history of television that a Chinese-language program had been broadcast anywhere near prime time.

And Wang is hoping that the programs aired last week were, indeed, only the first.

In his communications with the various stations managers —— at Channels 2, 4, 5, 7, and 9 (The Bay Area's several UHF stations —— 20, 32, 36, and 44 —— were not contacted) —— Ling-Chi spoke of issues far beyond the immediate need for Census information. In one letter (which will be published here next week), Ling-Chi reminded the station owners of their responsibilities to serve the public "interest, convenience, and necessity"—— meaning all of the public, and meaning programming in whatever languages may be needed to reach the most people in the most varied sub-communities.

Mr. Wang's suggestions are well-timed, indeed. Currently, in San Francisco, KRON-TV (Channel 4) is going through a grueling grilling session by FCC commissioners who've been asked by a former KRON employee to refuse a renewal of the station's license. The main issue is monopoly, stemming from KRON's connections with its parent, the Chronicle Publishing Company, but also up for exten - sive study is KRON's news and public-service policies. Is KRON News slanted to help company interests ? Do special interests, in turn, negatively affect the station's local and public-service work ?

Ling-Chi Wang, for one, will be testifying that KRON has been laggard in furnishing meaningful programs aimed at the community it serves —— especially the sizable Chinese community in the San Francisco area.

The FCC hearings aren't meant to scare other TV stations and other media; the FCC exists to enforce what each licensee had itself promised in order to get its original license. But no doubt about it : Channel 4's is a test case in many respects. That's good.

Mass Media communications with Chinatown are totally unsatisfactory. National magazines and broadcasters use Chinatown as a "human interest" story. They're always talking about us, but never to us. Locally, we can't think of one radio or TV station that has consistently paid attention to Chinatown's needs,with the exception, perhaps, of the rock station KFRC, whose weekend talk-show, Perspectives, has featured Chinatown spokesmen and youth several times.

We support Mr. Wang's effort to get more adequate and relevant TV to Chinese. The Census comes around only once a decade; TV comes around only when it dictates.

We've got to do better than that.

Letters to the Editor

Tree of life

Dear Frank Chin,

I read some parts of your March 18th article in *East/West*, and the most I can say is that at the risk of sounding like you know where things are even on a spiritual level, you have chosen to put several people down for moving as the wind of time currently forces them to move . . . that is in time, at once even with the unfolding of our universe.

Examine the phrase "Tree of Life" taken from the books of Christianity, Judasim, and orginally from the seat of all knowledge, Islam. Witness if you will the Asiatic Muslims, and dare to find your self . . . Christian name and all. Study if you have the courage, the Genetic law governing Homo-Sapiens color-ing in its progressive, unalterable coded chain . . . ask yourself then of the very Black Africans who possess also the opthaphalic eye!

Finally decide if you can what group really and truly represents the "Tree of Life" . . . Parrotting indeed . . . Replace "Tyrant" with "Children of God" and you will have begun to find *your* SELF! All Black, Brown, Red and Yellow (thinking) people will be the 'Teachers" for the next 100 years. On this we agree! Explain if you can why your own language has words for White and Black Devil, but; not one for Yellow Devil (fully assimilated psuedo American)???

"It's Guaranteed to Keep You from Being Eaten By Chinese Dragons"

Cartoon

East/West:

I applaud Frank Chin's point ("The American Way, via Red China," March 25) that Chinese-Americans, in our struggle for "first-class citizenship" in the United States, should not identify with international politics between the US and the Republic of China. Our problems are here and must be faced here.

But I can't even smile at Mr. Chin's picture of "a cartoon country with a cartoon dictator married to his cartoon wife." The "cartoon" omits a generally well-fed and happy populace. Or does that n nothing any more?

Sincerely,

H. Y. Tang
Berkeley, Cal

ABC

East/West:

I have been subscribing *East/West* since its originati lieve me, the paper has gone way to where it's at now. dig the paper!

Being an ABC (America Chinese) I go for the Engli tion while my mother digs i Chinese section. Could yo sibly print up the Yellow stories into the Chinese secti cause it's impossible explai to her. Thanks.

Another Chinese - Americ Peace,

Sandie
Turlock, Ca

Letters to the Editor are welcome, and they may be on topic of general interest. If you can, please type your letters, d ble spaced and neat. Address all correspondence to East/West, 758 Commercial Street, San Francisco Ca 94108. We reserve th right to edit letters for reasons of space, taste, or anything that might jeopardize our existence.

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Marching for a fairer share

BAC

—Continued from Page 1

B. Chief among them are a ir share." The Asian commun- es they charge, make up more an 11 percent of the city's pop- ation, yet receive only 1.5 per- nt of UBAC funds.

The Ad Hoc committee also an more members of the grass- ot community involved in deci- on making. It slapped the long- ta shed Crusade for "conflict of te st" between UBAC and a en er group, the Bay Area Social ar ng Council, which is doing st y of UBAC and how it might cc e more relevant to minorities.

C noun Cartwright, director of m unity relations for UBAC, de- ed l charges. He claimed that re- ar shows UBAC giving a total 4 percent of contributions to in e-Americans alone. No spe- ic gures were offered to back h claim.

A , he said, "They (the dem- st ors) only wrote to Harris on ar 11th. And he answered that ould be investigating their ar s and would talk to them. ou ust can't do something like at ernight."

Th re have, however, been previ- s arges from the Asian com- in , and, last spring, the Chi- no ommunity, through La Raza, staged a protest of UBAC policies. Further, Eng told *East/West*, the Chinatown - North Beach District Council began applying for more funds from UBAC as early as 1966. Now, he said, legal action is being considered to stop UBAC from distributing its funds for 1970 and to stop UBAC from fund-raising activities at city, state, and other public offices.

The ad hoc committee's demonstration was the first such protest uniting different Asian groups. Organizations involved included the Oakland Japanese - American Citizens League, the San Francisco JACL, and the United Filipino Association.

All local TV stations, both newspapers, and several radio stations covered the demonstration.

"It was a successful event," Eng said. "People came up to say they were fed up with how their money was going down the drain." There were no hostile feelings expressed by the downtown crowds, he said. Short talks were given from the sidewalks by various spokesmen, who then staged news conferences for the media.

"It was good to see new crowds getting together to express themselves," Eng said. "Old people . . . Asians . . . that old lady carrying the red flag was quite a sight."

Next, he said, along with possible legal actions, may be a "coordinated Bay Area boycott of UBAC."

Manny is off to the races in Hong Kong. His column will return when he does, in about two weeks.

Jenkins out

—Continued from Page One

education board, said whoever succeeds Jenkins "will have to be in favor of the (integration) complexes." The public, he said, will be invited to Board meetings discussing the future of Jenkins' plans and criteria on which to select a new superintendent.

Jenkins, despite his announcement, still faced a deadline this Monday to come up with financing for his plan. $1.6 million is needed for two "school complexes" and a busing network. He is trying to get the money from foundations.

* * *

The 59 - year - old Jenkins had more than a share of problems from the Chinatown community.

Last March, he attended a District Council education committee meeting and faced 300 persons complaining about Chinatown area schools. His meeting was climaxed by a cherry bomb thrown at his feet and a subsequent near-riot.

A month before that, he and board members were faced with a demonstration and a dozen demands calling for more and better English - language programs, teachers, Asian studies, tutoring programs, and adult classes.

The superintendent had also faced heated public opposition to his busing plans and for various personnel changes and placements at Francisco and Galileo.

Jenkins will be based in Southern California in his new job. The Board of Education hopes to have a replacement named by May 10.

We've come to our Census

SAN FRANCISCO — Fights and lawsuits notwithstanding, today (April 1st) is Census Day around the country. To make sure the Chinese community gets counted, several Chinatown agencies have distributed Chinese-language instructions. Abbreviated versions of the census questionnaire are available at various social service agencies, associations, churches and the local post office.

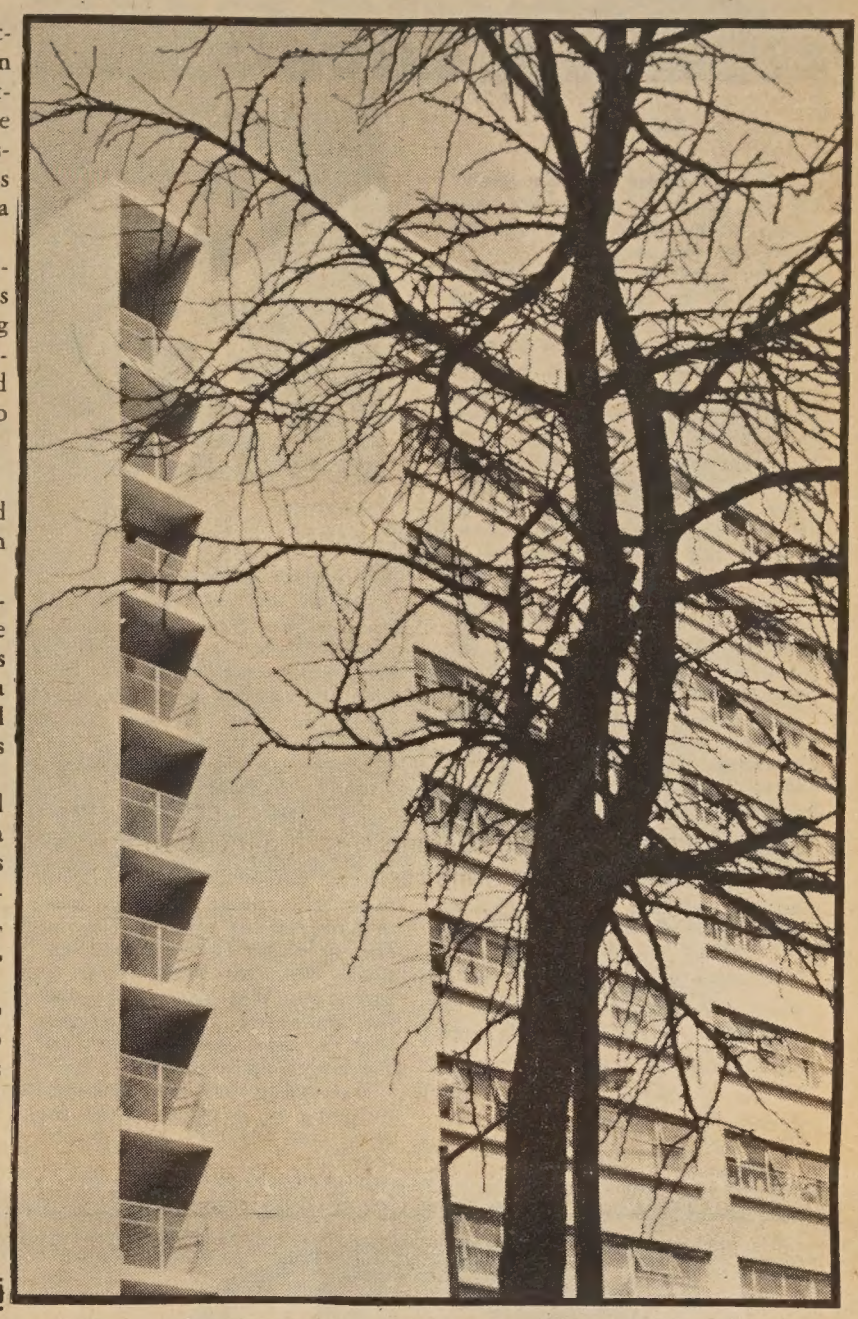
The questionnaires were sent out last week to households, and replies are supposed to be sent back by April 1. However, enumerators will do follow-up work picking up incomplete and unreturned forms.

According to L. Ling-chi Wang, chairman of the Ad Hoc Committee on the 1970 Census of the Chinatown-North Beach District Council, assistance centers are also being set up to offer help. Centers include the Spring Valley School at 1451 Jackson St. (April 2, 7:30 to 9:30 p.m.)and Commodore Stockton at 950 Clay (April 3rd, same time).

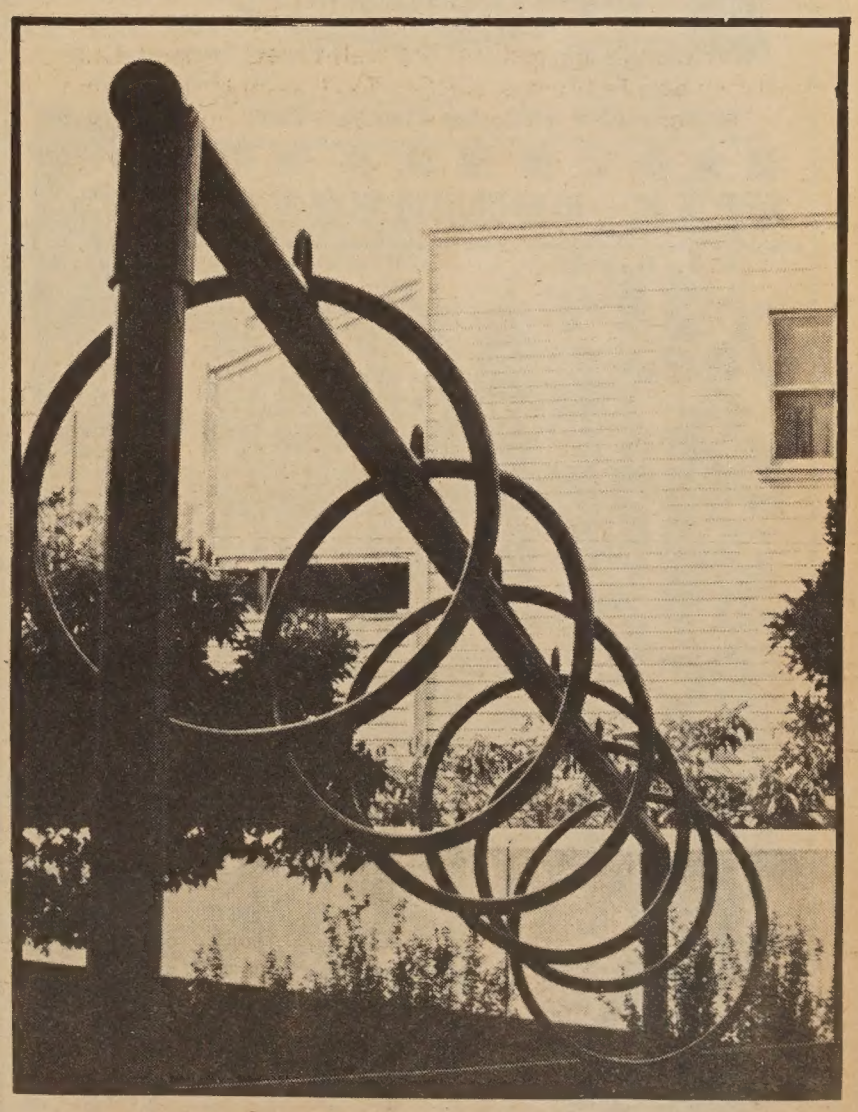
Bilingual census workers will also be at the following agencies through April 3rd: Self-Help for the Elderly; Human Resource Development; EDA-Chinatown, and EDA-North Beach Branch. Hours range between 8:30 a.m. to 5 p.m. generally.

Wang was on local television last weekend and tonight, offering Cantonese-language instructions on the Census

THE PAGE 3 PHOTO



Even a housing project in a cramped ghetto like Chinatown can have its pleasant aspects. Top photo: a front view. Bottom: Playrings in the back yard.



dennis wong

CHINESE WORD-A-DAY

BY GORDON LEW

"MALE"

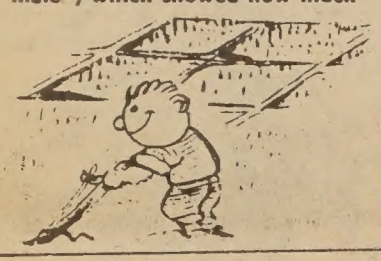
Mandarin **NAN** Cantonese **NAHM**

Chinese words have no gender as in European languages. But don't worry, there are words for male and female.

The word "male" is a combination of the words "farm" and "strength". As you may have guessed, working on the farm is what the Chinese males have to do. (Don't be so cheerful, ladies. Actually, lots of women in China have to sweat in the fields too.)

There are two theories for explaining origin of the "strength" half of the word 'male". One is that it is supposed to be a drawing of the hands. According to this theory, the males are the hands of the farm. The other theory is the word "strength" sounds like the word for the wooden handle of the Chinese plough. Thus, the males are the farm ploughers. (I can hear the Chinese women yelling to their husbands: "Go plough your farm!")

"Male" also means man or a baron, which is the lowest of the five ranks of nobility in old China. Many passages in the ancient classics referred to a child as "male", which showed how much they desired to have sons.



To the ones who are hoping to travel to the Orient or the Chinatowns, "male" probably will be the second most useful word that they will learn, after the word "female". Even a Chinese traveler, before taking his trip abroad, would try to learn the words "men" and "women".

Have you heard the story about a Chinese who found that English is harder to learn than Greek? Before leaving China, he went to a private tutor and tried to learn just the bare minimum of English words. After a few sessions, his tutor finally gave up and said, "Why don't you forget the alphabets? Just remember that the short word is 'men', and the long word is 'women'."

Everything was just fine until he came to a place where the signs read "ladies" and "gentlemen".

Milton Lee

—Continued from Page 1

statement, Lee said, graded his work at Galileo as "completely unsatisfactory."

Lee, whose closeness and relevance to the Galileo students has been difficult to gauge — some students enthusiastically supported him, and put out petitions; others downgraded him as a zealous work counselor who dealt out favors for "patronage" and who was running a "self-interest" campaign against Kearney — admitted a tactical error" in failing to follow Burk's order February 5th.

But "my biggest fault," he insisted, "is being oversympathetic to the students. But you can't be overly sympathetic."

At Galileo, meanwhile, most of the activity surrounding Lee and the student officer, Mei-Lon Sam, has died down, despite some persistent talk about a "growing" organization of studenrs fighting the administration.

Will the circle be unbroken . . .

All right, you may ask . . .

SAN FRANCISCO — Chinatown's master plan, in the talking stages for more than a year, may yet get underway.

Last Wednesday, the City Planning Department was authorized to apply for a $50,000 federal grant to finance a partial plan — a study of Chinatown's housing and recreation needs.

The Finance and Planning and Development Committees of the Board of Supervisors okayed the application and recommended a City contribution of $25,000 to the study and planning project.

NEWS FROM HOME

A dozen Chinatown residents attended the meeting to urge the committee's approval of the application. They said the plan, initiated in December of 1968 and stalled by lack of funds — is long overdue.

The housing-recreation study will probably be the first step in developing the master plan. The full board is expected to approve its share of the $75,000 costs this week.

How we took care of our own

SAN FRANCISCO—Very clever, that new police chief.

In a story in the Examiner last Friday, Police Chief Alfred J. Nelder told how an all-Oriental cop squad was used in the March 20th raids on four Chinatown gambling houses. The raids resulted in dozens of arrests, 12 of the suspects charged with being keepers of a gambling den.

"We simply took a tip from Kipling," said Nelder. "I refer to the line about East is East and West is West and never the twain shall meet."

Nelder said that up to March 20th, Caucasian cops were used in the sporadic, seemingly token raids. "By the time they smashed into one of these joints the customers were found reading the Ladies Home Journal or listening to the radio." Just like dope busts. "It was frustrating," he said.

But last week, Nelder said, the Bureau of Special Services (which lumps hookers, pornographers, and the Chinatown Detail into one weird office), assembled "an corps" of Oriental cops fro over the Bay Area and ma them into Chinatown in clothes to launch the paddy raids.

"A number of purposes been served," the new chief ed. "Gamblers are liable to little more nervous about they let through their doors this should inhibit the action. important, the raids should te constipate the pay-off . . . if there still is."

The raid hit four of China many 'social clubs" and fol the giant busting up of Lo geles' still-organizing netwo dens by less than a month.

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LARRY M

The fight goes on . . .

Scores of Associated MDTA students and their families spilled over into the hallway as their President Kun Cheung (above) addressed Judge Joseph Kennedy and the central EOC executive committee.

Cheung, speaking in Cantonese, charged that the Chinatown-North Beach EDA Board had systematically excluded the poor and that it was presently controlled by the Chinatown establishment. He insisted that the central EOC force the EDA Board to restructure itself through elections.

Judge Kennedy's response was that the central EOC hesitated to involve itself in local power conflicts unless absolutely necessary. Harold Yee, EDA Board member suing the Board over the representation issue, then charged that the Board was no longer accountable to the community because a small fraction of the community — the Six Companies and the CACA — exercised total control over admission to the Board.

No decision was made during this first skirmish at the central EOC level.

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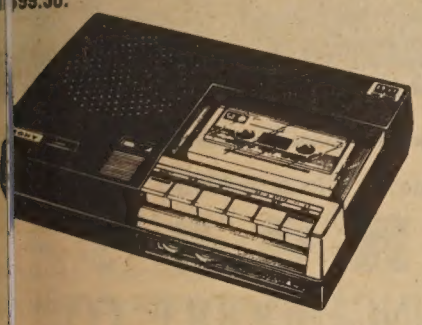

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FORUM

HRC: 'Perhaps we were being used'

(Who gets the credit for the recovery by 24 garment workers of some $8,000 in back pay and bonuses? The Human Rights Commission? the Bay Area Chinese Apparel Contractors Association? The California Labor Commission? And who cares?

(The BACACA and the Human Rights Commission apparently do, and they're doing battle. For the Contractor's Association, secretary Ngai Sing Ng issued a public statement slapping the HRC. Here, the Commission replies.)

* * *

Mr. Ng is concerned with who gets the credit for the payment of wages owed the ladies who have worked in the Hoy Ming shop, and we are glad he has made this a public issue. The files at the Human Rights Commission office make clear who did what to get the money. Our meetings with the prime manufacturer who put up the money were attended by other people who can give witness. Our only concern has been that the women did get paid. We didn't even object to the money going through the hands of the Bay Area Chinese Apparel Contractors Association on its way from the manufacturer to the State Division of Labor Law Enforcement, to the women. Perhaps we should have, because some questions have come up to which the people of Chinatown deserve some answers:

• If this public ceremony for turning the money over to the State Labor Commissioner was completely honest, why did almost all of the members of the BACACA boycott the affair? What was it that they didn't want to be identified with? The Human Rights Commission was represented by Stanley Lim, but perhaps we were being used. We were, and are, concerned that almost no one else was there.

• If Mr. Ng and Dennis Wong and their associates did collect money for the Hoy Ming women from sources other than the prime manufacturer, they should report to the public on both these collections and on what was done with the money. Who contributed what? Where is the money?

• Why was it necessary to call these women off their jobs for the public ceremony at which they were not going to receive the money due them? The women, therefore, lost money income. Was it only for the publicity? How many times must these women pay for the privilege of being cheated?

• What about future problems of non-payment of wages? In an earlier ad, Mr. Ng's group stated that the repayment to the Hoy Ming women was *not* a precedent for other cases if they should arise. Why not? If money was in fact collected this time, why not pledge to collect it any time women are not paid because their employer went broke?

The Human Rights Commission welcomes a public response to these questions. Remember, who gets credit is not important. How we can protect the ladies *is* important.

William L. Becker
Director

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The Draft: 365 unlucky numbers

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1-A-O Can be drafted as a noncombatant soldier
1-O Conscientious objector who can be drafted to do two years civilian work instead of going into the Armed Forces
1-S 1-S(h) Student deferred until graduation from high school (or twentieth birthday)
1-S(c) Student deferred until end of academic year in college after receiving an induction order
1-Y Can't be drafted except in time of war or national emergency, for medical, mental or moral reasons
2-A Can't be drafted because of occupation in the national health, safety, or interest, or some kinds of students
2-S College student deferment, graduate or undergraduate
3-A Can't be drafted because induction would cause extreme hardship to dependent(s) or because of being a father
4-C Alien who has registered and is not now living in the U.S.; or who is eligible for and has filed for relief from training and service; or who has not been a U.S. resident for one year
4-D Can't be drafted because of being a minister of religion or divinity student
4-F Man who for medical, mental, or moral reasons can't be drafted for any service
4-A Man with enough prior military service not to be drafted or sole surviving son (because family member died due to injuries sustained in line of service)

y BEN FONG-TORRES

FRANCISCO — It sounded a while, this new draft Nixon was going to come for once. Now, as he so pointed out, every draft-ing man who had no de- would have an equal f getting plucked, and al- ry man would know, in ad- etty much what his chances getting drafted. No more f uncertainty. If your birth- among the first 200 or so ou'd probably get drafted. ere in the last third or so, l breathe easy again. Right? wrong.

of guys in Chinatown are l that they won't be draft- se they have high num- d Arn Kawano at the Chi- Manilatown Draft Help. ey're wrong. The draft ill get to the last number lottery before the year's

o may be right. Besides t challenges already filed he way the lottery was l, the government's assur- draft quotas are sounding very month, every time a ta is announced. Men are y number within the area local board. And because (supposedly representing eighborhoods," be they deserts or crowded ghet- y in many respects, num- in a large city may be e number 350 from rural a is drafted by April.

f, the Pentagon originally to make the 1970 draft 25,000 men, they'd proba- o go to about number 166. that figure has been re- 215; others say that 240 is kely cutoff number.

or the February call, local ere told not to go past 50, if they could help it. ate, 360 of 365 numbers sed up by the draft this

hing much has changed. who feel they have some- ter to do with their next s than helping fight the various undeclared wars, y is just 365 numbers, all ummers.

* * *

the Chinatown - Manila- ft Help, dedicated to un- the confusion and com- of the draft system; to man find his way out. For here are various extra con- s and questions — of lan- rriers, special "hardship" l different kinds of jobs olwork.

Help, at 854 Kearny St., cause of the lack of draft on in our community." Help's words: "Many in our community can deferments or exemptions, have the least information ost trouble understanding s."

own-Manilatown Draft staffed by two full-time and several volunteers. available for counseling, dispense both forms and on relating to various draft deferments (delay luction) and exemptions fication from the draft). stays in close touch with the Selective Service and changes in its laws, as well as with other draft help agencies. A full volume of updated draft laws is on hand, along with a file listing lawyers, doctors, and psychiatrists available to help people concerned with their draft status. All the people listed are professionals sympathetic to — or at least open-minded about — people concerned with the draft. All Draft Help services are free, and the lawyers often work for little or no charge.

Draft Help is financed through donations and a small grant from a private foundation. Its offices are what used to be Mike's Annex, a pool hall. In the front section Tuesday through Saturday, there's draft help. On Sundays, the rear section is used by the congregation of the True Sunshine Mission Episcopal Church, which holds the lease on the quarters and donated space to Draft Help.

With limited funding, Draft Help may soon need some help for itself. But the staff there seems more concerned with another problem: the apathy of draft-age young men in Chinatown.

"Guys just don't worry about the draft until their induction notices come," said Kawano. "And it's no use worrying by then, because they don't know how to fight it."

Virtually all young men over 18 are up for the draft. This includes immigrants.

All immigrants, according to Paulette Liang, a draft counselor since the first waves of anti-draft dissent in 1967, are liable for the draft — "even those in the country only temporarily." An immigrant must register for the draft within six months of his arrival, unless he is under 18, in which case he has five days after turning 18 to sign up.

Also, because the draft tends to favor the rich (who can afford to stay in school longer or can afford more resources for fighting the draft), Chinatown youth are more vulnerable to conscription. But this can be, at the same time, turned into an advantage. As Kawano points out, "There are lots of hardship cases in Chinatown, where parents can't speak English and need the son around." Hardship cases may also be based on fatherhood, finances, and possible "emotional hardship" the drafting of a young man may cause.

Each case, Miss Liang stressed, is an individual case, and a full study of each draft registrant's history is needed to determine whether he might be able to squeeze through any of the Army's numerous very legal loopholes. The openings exist.

"Some of the immigrants," Miss Liang said, "fear that any kind of refusal or resistance to the draft can mean deportation. It's just not so."

Draft Help has been in operation full time since the end of January. Kawano, formerly with Mission Draft Help, had been trying to open up a Chinatown branch since last May. It was located at Stockton and Washington last summer until the VFW had it evicted. The VFW is the Veterans of Foreign Wars.

Now, Draft Help has a constant flow of traffic and, in an effort to combat community apathy, the staffers often mix with youth, participating in other groups' activities, rapping on the streets, to inform young men of the help available.

And yes, Draft Help *is* against the war; it *is* as much against the draft as it is for the easy-to-defend "rights" of the individual. "The way the system is now," says Kawano, "there shouldn't be a draft at all."

* * *

But Draft Help isn't alone. In Massachusetts last month, the State House of Representatives approved a bill declaring that no Massachusetts citizen shall be required to serve outside the continental limits, in a combat zone, or where actual hostilities have been in existence more than 60 days, unless a state of war has been declared by the U.S. Congress. The Senate is almost certain to pass it, and then it goes to the governor. It's a states' rights issue, and it seems certain the Federal Government will have to stop it — most likely in the Supreme Court.

Meanwhile, on the Chinatown level, Draft Help is hoping to organize fund-raising to keep itself alive. Monthly donations from persons who would become "charter members" of Draft Help are welcome. Draft Help is open from about 11 to 6 p.m. Tuesday through Friday and from noon through 5 on Saturdays. Phone number is 781-2922.

WANTED

LIVE-IN HELP– two children, two days off. Some English necessary. Salary open. Call Mr. Caldon at 471-6111, Pleasanton.

HOUSEHOLD HELP WANTED – Chinese couple wanted to take care of large home in San Leandro. Woman to cook, clean house and care for child. Man to garden, paint and general maintenance. Separate apartment provided. Job permanent for reliable couple. Call (415) 582-8874 OR write care of this newspaper.

HELP WANTED – Seamstress who is willing to teach a sewing school a few nights a week. Contact Chinatown Co-op 989-6180 after 7 p.m.

FOR RENT – SPACIOUS NEW APTS OAKLAND CHINATOWN, Unfurnished one bdrm, elevator, electric kitchen, parking. $130-$150.893-4979.

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CLASSIFIEDS

Task Force meeting

The Berkeley Unified School District Task Force for Asian Studies plans a general meeting on April 6 at 7:30 p.m. in the Jefferson School Auditorium. Topic for the evening is "Asian American Youth Today." Principal speakers will be Alan Wong, director of the San Francisco State YMCA and the Reverend Roy Sano, Chaplain at Mills College. The program is free and open to the public. Jefferson School is located at Acton and Rose Streets in Berkeley.

Vote!

The Chinese American Democratic Club will sponsor a voter registration drive this weekend, April 3-5, at 1042 Grant Avenue, during the daytimes.

Deputy registrars and volunteers will be registering first-time voters, as well as taking care of changes of name, address, or party affiliations.

You must register by Thursday, April 9, in order to vote in the California Primary Election on June 2, 1970.

Paul Louie appointed

LOS ANGELES – Rev. Paul Louie, former director of the EDA and interim pastor of Bethany Presbyterian Church in the LA-Silver Lake-Echo Park area, was appointed the Census Bureau's Community Education Specialist for Asians in the greater LA area. His tasks was to interpret Census information to Japanese, Korean, Filipino, and Chinese, and to recruit bilingual Asians as enumerators.

Teachers needed

The Asian-American Ethnic Studies Department at Sonoma State College is accepting applications for positions teaching courses in Chinese-American Experience. Interested teachers should send resumes to Lovell Holmes, Chairman, Ethnic Studies Department, Sonoma State College, Rohnert Park, California 94928.

DEEM SUM 心點

Pix winners

SAN FRANCISCO – Winners in the 1970 Chinese New Year photo contest were announced last week: Grand prize, for the best over-all picture, and first prize in the black-and-white category went to Ted Tsoi of 857A Union Street. Tops in the color transparency category was Kenneth Chia of 207 Brookdale Avenue. Other winners were Stanley Jai Lim, Jim Yee, Stanley Jung, Robert Chiovetti, Jr., Donna Meaden, and Arthur E. Dong.

Honors

BERKELEY – Dr. Sun Fo of the Republic of China will visit the University of California on Charter Day, April 2, to receive The Elise and Walter Haas International Award. The Haas award annually honors a former foreign students of the University of California who has made significant contributions to the welfare of his native country. Recipients are chosen by the Board of Regents.

School-Community Assistant

A bi-lingual Oakland resident is needed to fill the position of School - Community Human Relations Assistant for the Oakland School District. The position pays $7500 for 10 months a year. A high school education, or equivalent, is desirable but not required. Applicants should send a brief resume of interests, community involvements, and experience to the Oakland Chinese Community Council's Education Committee Chairman: Rev. Frank Mar, Chinese Presbyterian Church, 265 - 8th Street, Oakland, California 94607.

Growing planes . . .

TAIPEI – Preparing for arrival of the first Boeing 747 in Taiwan this summer, airport officials here have ordered extensive renovations of airport faciilties to handle the giant jets. Besides enlarging the runway and taxiways, plans include remodeling of the terminal building, parking lots, freight station, and catering facilities to accommodate larger passenger and freight loads. The 747 can carry 490 passengers and up to 64,000 pounds of cargo.

Extension course

SANTA CLARA – A San Jose State College professor whose parents were missionaries in China and Japan is teaching a course n 20 Century China at Wilco Hi School here. Harris I. Marti teac er of the SJS Extension Servi course, grew up in Japan ad w a naval intelligence office duri World War II and the Kore War. His course will stress he N tionalist and Communist revol tions in 1911 and 1949 id w cover present Chinese fore n po icy. The class meets We nesda from 7 to 10 p.m.

Candidates nigt

The public is invited t a C didates Night, sponsored by Chinese American Democr ic Cl on Thursday, April 9, 970, 1042 Grant Avenue, on e th floor, at 8:30 p.m.

All candidates seeking e clu endorsement for the 197 Dem cratic Primary Election re be invited to attend.

Refreshments and a soal ho at 7:30 p.m. will precede he ca didates' presentations.

* * *

Gordon L. S. Wan, Chief o Apprenticeship Division or Re public of China, will vit San Francisco for two weeks s par of his two months U.S. tur be fore proceeding to Au ralia Wan will arrive Thursda Apri 2nd, and will check out ariou job training systems i the United States.

Wan will be hosted y Jo Roberts, Director of e Ap prenticeship Oppo nites Foundation and his sta mem ber, Frank Lee. The Fou datio is co-sponsored by the reate Chinatown Service Ass iatio (Howard Choy, repres tative and the S.F. Building Con truction Trades Counci to in crease minority particip tion i the trades by the "crm an tutor method".

Chinese stue for English instructio

—Continued fm Pa

for bilingual teachers. W hout teachers, the plaintiffs y, spe English instruction is a fitless ture, "with students mey par ing teachers."

Too, with 1000 Chi se-sp ing immigrant students ering City each year, the situa n is sening. The denial of Eng education, the suit sa "do them to become dropo s and join the rolls of the un nploy

The ESL (English a a Sec Language) program ha gene been conceded a failu beset lack of teachers and clas om s while facing a constan influ new Chinese-speaking migr Since the district's stu of problem a year ago, an her 2 immigrants have entere he sc system.

The suit was filed arch in U.S. District Court.

No more bags

SINGAPORE – The overn announced last week at i banned the import of recra

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Chinese and literature

By C. J. CHANG

(C. J. Chang was born in Honolulu, Hawaii. She graduated from Mills College in 1965 and received a master's degree from the University of California at Berkeley in 1967. She is currently a graduate student in English at the University of California. Miss Chang would welcome further information from readers regarding Chinese-American literature.

All rights to this article are reserved by the author.)

Part 3 of 3 Parts

Virginia Lee's The House that Tai Ming Built covers generations of Chinese in California. The author's fa-, according to the book jacket, "has lived in San Fran- for four generations," and so there may be a great of autobiographical material in the novel. The first ration, represented by Tai Ming, came to California in , planning to stay several months but instead remain- everal years before returning to China, bitter at the e man's injustices. He soon returned to America, ever, and founded the Tai Ming Company, which t in Chinese groceries and delicacies. The book a- ds in anecdotes of the gold rush, Chinese miners queues, opium addicts, and life in China. It is also in details of Chinese customs and ways, ranging from ese opera, language schools, and table manners to kie courses in Chinese philosophy and art.

The major conflicts in the novel center on marriage. o the generation of the heroine Lin and her brother g, marriages had been "arranged" by the mothers of rospective brides and grooms. When Lin's mother npts to carry on this tradition with her son (after e deference to contemporary Western customs—i.e., couple dates once), the son refuses to obey, enlists in Army, and is killed in action. Meanwhile, his sister s the son of an apparently wealthy and established Francisco family in her uncle's art gallery. They fall ve and attempt to marry, against all of the parents' es, but are refused a license, due to California's anti- egenation law. After an idyllic stay in a borrowed love in Berkeley, the couple is about to drive out of Cali- ia to get married when a telegram arrives telling of g's death. Lin asks her lover, "Why did we get news of rother's death just at the time we were leaving for Ne- ?" Her answer, of course, is: "It was wrong for us to n love. I will never see you again." It appears to be inia Lee's answer, too, for later, as Lin is on the point anging her mind, a letter arrives announcing that her , too, has been killed in the war.

Frank Chin's novel, A Chinese Lady Dies, which won ackson Prize in 1965, is considerably more advanced in than any of its predecesors. In very simple terms, it's tory of a young man from Chinatown who, after his her's death, kicks over the traces of filial piety and so- esponsibility, leaving a wife and two children while he ders from Seattle to Iowa. A Chinese Lady Dies is a usioned, bitter work which reflects the author's atti- toward his "cultural heritage." The hero's name is Di- le, thus named by his mother, whom the author des- s as follows:

> *A laughable woman, eighteen and a half years older than himself, a magician in the kitchen who one day while feeling her first labor pains had seen a blimp trailing a Goodyear Rubber Company banner behind it and had, in her typically, in her flippant, impulsive fashion, named her child, boy or girl, Dirigible– it seemed your mother should be more than that when she died.*

Frank Chin's conception of what it's like to be an rican-Chinese is quite unlike that of other writers; to Chinese-Americans are "inconspicuous, being incon- ious and common with a great deal of effort and self- ciousness, just the kind of sons and daughters his mo- bred and grew up, Chinese children who were born mediocre, and aging."

Then, in a passage comparing the Chinese and Ne- s:

> *He was outside on his porch wearing suspenders, getting the feel of being an old Negro with a glass in his hand, sitting in a rocking chair like a southern colonel watching the darkies sing in the cottonfields at sunset, was the hard conglomerate petrified image of himself produced by his own words, for which he no longer had an ear or any feelings left; perhaps that was why a generation or so of Chinese working on the railroad produced nothing but a track, and not one Chinese-American folksong, not one real or mythical Chinese John Henry; perhaps that was why one railroad gang was lost, last seen a hundred years ago digging a ditch four feet deep and five feet across through California, never to be seen again, the end of the ditch never to be found or hunted for, the reason for it never to be known. . .Chinese, they had nothing to be but efficient within limitations, beyond which they became efficiently non-functional, perhaps a group of old Chinamen with stolen shovels and pickaxes and wheelbarrows, still were digging their ditch straight and level with feverish strokes and breathing on stolen air sneaky pants and sighs, spade by spade digging straight through the Motherlode country, through the pines to nowhere, singing Chinese singsong noises that year by year amounted to nothing, their bodies alive or dead, gone and there and Chinese.*

For the first time in the works in this study, an author has attempted to put the Chinese in America into the framework of American life and culture as a whole. This is not to the credit of the Chinese, which is why perhaps it had not been done before. The comic-mythical quality of the passage is also something new and different in the Chinese-Americans' descriptions of themselves and their ancestors. On the whole, Chinese-American authors tend to take their Chinese-American subjects quite seriously, particularly if they are talking about the people as a whole. Dignity, "face," and filial piety are almost always highly valued in this literature, even if they are occasionally undercut, as in Louis Chu's Eat a Bowl of Tea, but they are firmly and usually humorously rejected in A Chinese Lady Dies. Chinatown is seen as a basically grubby, shabby place with a facade of the picturesque. Frank Chin's Chinatown, unlike C.Y. Lee's Grant Avenue, shows real signs of being lived in.

The author explains his views on Chinese-Americans more explicitly in a letter which accompanied his manuscript, dated April 13, 1969:

"Unlike any other race, the Chinese that came here and those subsequently born and raised here have left no legacy of literature, music, journals or letters that would give us a first hand view of the Chinese-American experience. Two published, forgotten unsung novelists in almost 200 years, one brilliant camerman-director of photography, James Wong Howe...no great writers or novelists or poets...

"In my opinion, Chinese-Americans, meaning American-born Chinese, have had no influence on American literature. As a people, a culture (a bastard culture at that, matching the bastard Chinese and the bastard English we speak) have contributed nothing to American literature. To the culture and civilization of American we've given Chop Suey joints and hand laundries. Terrific."

The case is somewhat overstated, but by and large, it is true. While the *Chinese* contributions to civilization may be great, as Jade Snow Wong believes, the Chinese-American contributions appear to be quite slight in quality and quantity in comparison both to the Chinese and to the American.

The general state of Chinese-American letters, such as it is, may well be the result of a century of isolationism, imposed from within the Chinese-American communities wherever they exist, as well as from the outside. There is no "group" of Chinese-American writers, to my knowledge, even though most of the ones dealt with in this paper live in the San Francisco Bay Area. There is no sense of common purpose, and there is little or no interest in what other Chinese-American writers are doing or, indeed, in who they are.

The writer with whom I shall conclude is attempting to somewhat remedy this situation in an interesting and typically Chinese-American way: she has opened a Chinese-American restaurant–or rather she has re-opened her mother's restaurant–which now exhibits art work and writings by Chinese-Americans and others.

Stella Wong Lee has experimented in many art forms: water color, oils, sculpture, poetry, short stories, and the novel (in progress). She was also involved in the dispute over the Kong Chow Temple in San Francisco, which was recently demolished to make way for an American President Lines building. Her poem "Kong Chow, USA" explains the historical background of the temple, whose land was donated to the community as the site for a place of worship in the 1850's. Even at the time of the original gift, there was a quarrel over whether it should be given to the community or to the clan:

> *father has... that... that ghastly scar down his left cheek... why, mother?*
> *he was knifed... daughter...knifed because he would not give the land only to the yees.*

And now the temple is gone, a victim of the cranes, bulldozers, and, most of all, the profit-motive, says Mrs. Lee. It is "reduced to a plaque," she says, and the "benevolent association" responsible for this is, to her, "a mockery."

Another poem if not precisely of social protest, then of social concern, "San Francisco-Saigon," won the first prize in the Ina Coolbrith Circle Poetry Contest. The poem links San Francisco and Vietnam by means of the Pacific Ocean, with images of cocktail bars, napalm, and shells, and memories of the soldiers now in Vietnam as students in America. Therefore, although "Kong Chow, USA" is of and about Chinatown, "San Francisco-Saigon" exhibits an awareness of and feeling of relevance to the world outside Chinatown.

With such a varied group of writers as subjects, it is difficult to draw any far-reaching conclusions. However, it would seem that the first group of writers, excluding Diana

—Continued on Next Page.

chinese lit

—Continued from Preceding Page

Chang, were basically interested in affirming the value of their Chinese cultural heritage and drawing upon it for anecdotes and local color. For them, because Chinese-American culture means Chinese food, art objects from China, and Chinese philosophy and religion, and because they are relatively content with a laissez-faire relationship with the society outside Chinatown, they can affirm that Chinese-American culture is the "best of East and West." In order to maintain this attitude, however, they must psychologically if not physically remain within the boundaries of Chinatown and not aspire to high office or truly equal opportunities in housing or employment–in other words, they must not wish for total integration and assimilation. The two poles of life-styles for the Chinese-American are best symbolized in Chinatown and miscegenation, which signify the loss of both cultural and physical traits in future generations.

Most of the authors in this discussion have tended to accept or praise the world as it exists, a world in which the Chinese have been transplanted into American soil but have not quite taken root; perhaps this is because through the years Chinese-Americans have learned to believe in their own myth. It is this attitude of passive acceptance which in the Chinese-American tends to limit the development of the best features of Western life and culture: freedom, openness, and scientific outlook. It also involves ignoring certain aspects of life in Chinatown, the setting of most of the works, and acknowledging Grant Avenue as the "showpiece" of Chinese-American culture, with its Chinese vases, Japanese knick-knacks, and American postcards.

Such a distortion of reality necessarily limits artistic achievement and perhaps achievements in other fiel by persons who adhere to this view of Chinese-Americ life. In the past several years, however, many myth of long standing have been dispelled; Frank Chin and ella Wong Lee, at least, have recognized some of the ess tial problems in Chinese-American life, although they a emp to cope with them in quite different ways: Chin ric ules and rejects; Wong aims at greater involvement and m- munication between East and West and the preserv ion of what is valuable in the traditional.

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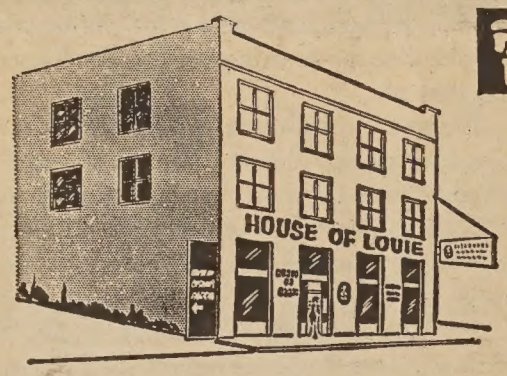

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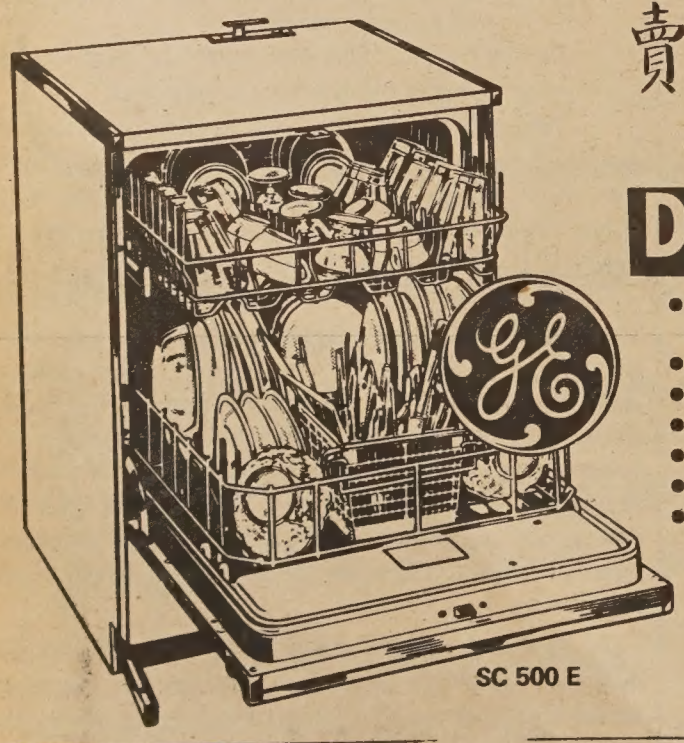

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Asian educators swap views

The Education Seminar of the sian and Pacific Council ASPAC) was held in Taipei larch 16-21.

Eighteen educators and holars from nine Asian and acific countries attended the six-ay meeting held at the National hengchi University.

Congratulatory messages from resident Chiang Kai-shek and orean President Park Chung ee were read at the opening remony. Dr. Kang Byung Kyu, rector of the ASPAC Cultural id Social Center, and Dr. Choong Kow-kwong, Chinese education minister, presided jointly.

Professor W. F. Connell of Australia was elected seminar chairman. Professor Tsung Liang-tung of China and Dr. N. Albarracin of the Philippines were elected vice chairmen.

Measures to revise the teaching method and materials for primary and secondary schools in Asian and Pacific region were discussed.

So were further cultural cooperation and educational exchange programs.

In addition to the Republic of China, the countries represented included Australia, Japan, Korea, Malaysia, New Zealand, the Philippines, Thailand and Vietnam.

The ASPAC Cultural and Social Center was formally inaugurated at Seoul on October 25, 1968. Its major objectives are to promote better understanding among peoples and coordination in cultural and social programs of the member countries.

The first ASPAC education seminar was held in Seoul, May, 1969.

dn't
t to go,
t my son
going
college."

on of parents want something
or eir children. They're sending
ns nd daughters to college. Sav-
ng, to do it.

're buying the best education the
as ver offered. But the fact is,
an't paying for it.

on on the average, now cover
th cost of higher education. The
st me from other sources. The
o the difference is billions of
ar growing annually.

ati for more of our young
(th e are now over 7,000,000 in
leg and universities) is more
A erican dream come true. It's
eric need. These are our future
. Ivyers, scientists, engineers,
ns nd businessmen. They will
sh e our economic and social
s.

cos that tuitions don't cover can
na ial crisis in our colleges and
tie To keep higher education
fo ard, colleges need more fi-
su ort from more individuals,
m re businesses.

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Taipei exhibit of moon rocks

Moon rocks brought back by U.S. astronauts will be on display at the National Museum of History in Taipei April 10 through 20.

Also on display will be 50 color pictures of the lunar landings presented to the museum by the U.S. State Department.

The museum has a large collection of materials and information on the moon.

It also keeps moon paintings and artifacts. These will be on display together with the moon rocks.

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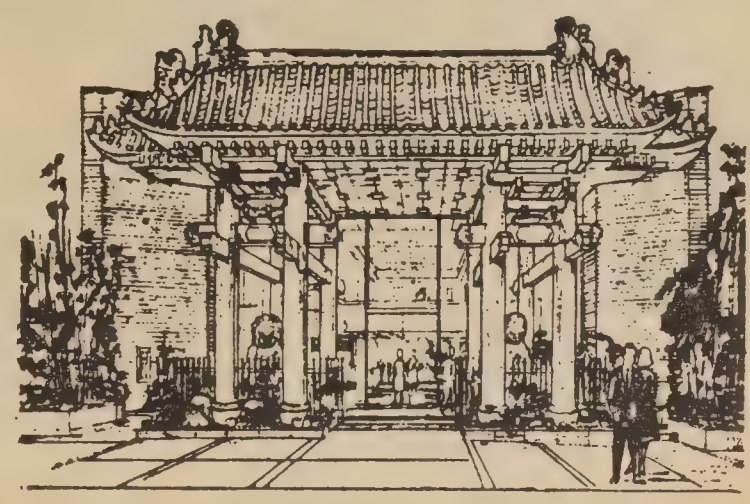

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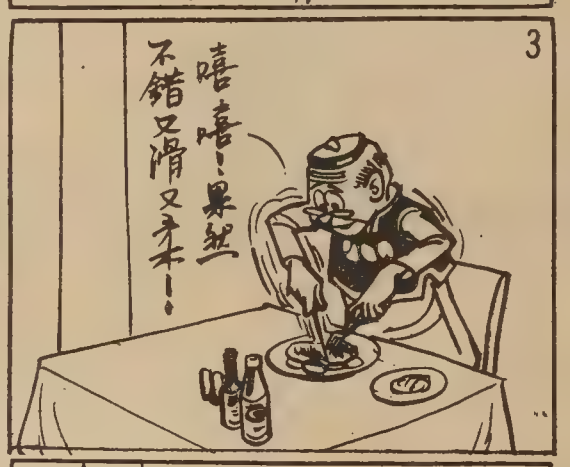
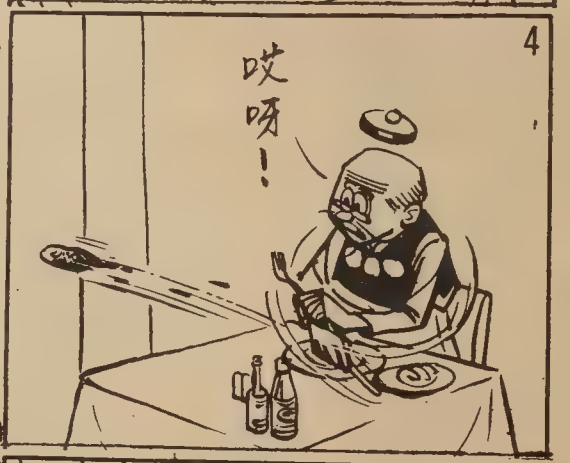
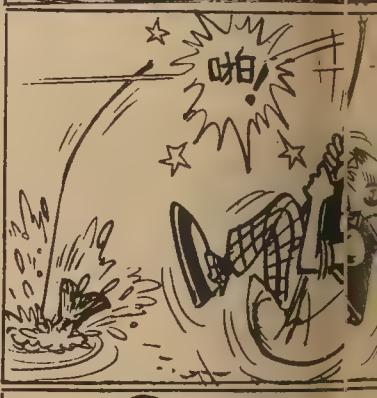
四月秧波綠派手
白日映波明風不動
時中座間雲自在

老夫子和老夫子





王澤



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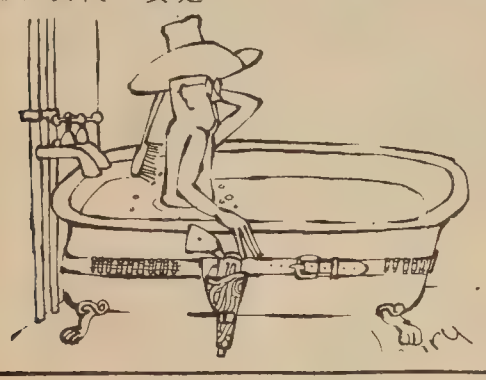
新發明

X光輻射煞星

看電視是可能受到X光輻射綫傷害的，特別是看彩色電視太久。現在，已發明了一種特殊的陶質電容器，可以使電視觀衆不再受X光輻射的傷害。這種電容器將應用在新發明的固態供電器裏，以代替一般光電管衰落式高壓整流器。新發明的固態供電器有五個電容器，五個整流器，據稱能消除一切可能的輻射危險。新式陶質電容器不但能用於電視機中，而且可用於X光機、紅外光機、夜光器等。



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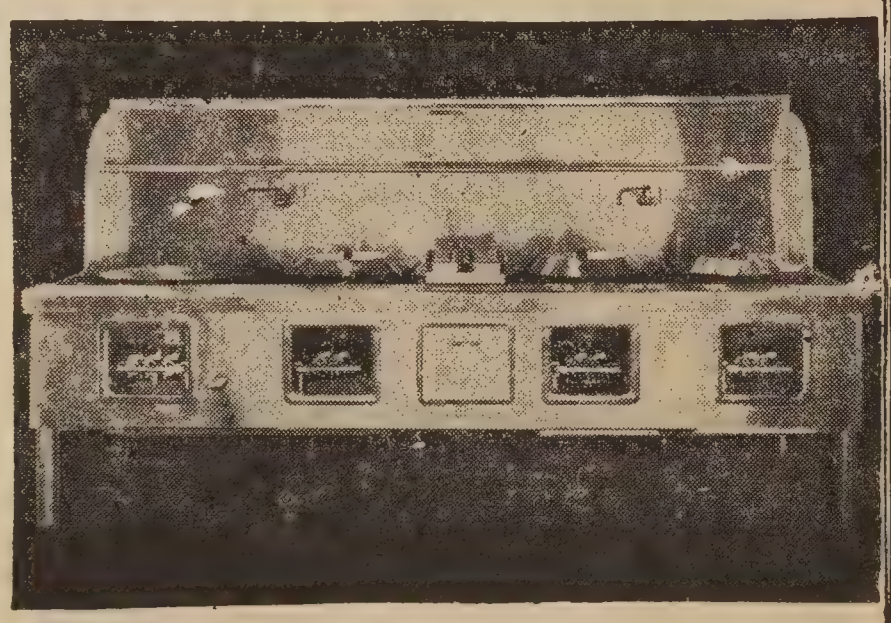

特製鋼鐵籮由叁十至四十弍寸。大小火餅由九至拾七寸。一環至四環。各等深淺闊窄蒸籠。新出不銹鋼腳碟。大小深淺八種。貨辦價目。函詢奉覆。

留美華人手冊

永久居留件條

新的移民法是一九六五年十月三日通過的，但爲了對已申請的人表示公平，延至前年七月一日才開始實行，中間的兩年中，定爲過渡期間。

〔乙〕特別移民，全世界共有配額十二萬人。

（一）凡籍民之外籍配偶及父母均可申請以特別移民來美，申請即辦，毋須等候。

（二）凡曾連續任職牧師兩年而受美國教會正式聘請擔任聖職之牧師及其同行之配偶子女，均可以特別移民申請來美。

（三）凡在美國海外機構供職達十五年以上，或已退休之外籍民，忠誠服務，著有勞績者，其本人及配偶子女等，均准以特別移民身份申請來美。

如何調整身份

如何辦理入籍

一，凡能證明其確于一九二四年七月一日以前合法入美而連續在美居留者，依法概准予居留及入籍。

二，凡屬一九二四年七月一日以前入美，但屬非法入境，及非法居留者，必須申請補行登記，經調整身份後，始可獲居留及入籍權。

三，凡能證明其確于一九二四年七以前入美，且連續在美居住者，則無論其入境時是否合法，概准予申請補行登記，調整身份，獲得永久居留權，五年以後並得申請入籍。

四，凡在一九五〇年六月廿七以後，以遊客身份入美，並在美連續居住達十年，而行爲端正者，有權申請免撥，並設法調整其身份。

五，凡經移民手續入美，（如根據攤額及難民法案等），由其抵美獲得綠咭之時起，在美繼續住滿五年，而行爲端正者，即可有權申請入籍，但如夫或妻早已爲美國籍民，則住滿三年，即可有權申請入籍。

六，凡屬只有暫時居留權者，欲入籍爲美國籍民，必須先設法調整身份，取得永久居留資格，然後可以依法申請入籍。

七，凡屬冒籍或假紙入美，或非法入境者，必須經調整身份，再取得永久居留資格之後，始可依法申請入籍。

（續完）

眼

·余西蘭·

沒有眼，世界如黑海茫茫。
劉覽風景，注目工作，眼睛所帶來的愉快勝過黃金。
眼睛是永不銹的明鐘。
少女的眼，碧海浩瀚，武士的眼，銳如怒隼。
哲者把宇宙收在眼底，指示那迷途的脚步。
盲人的痛苦是不堪想像的。
有了一對亮着的眼睛，便該看那向上、聖潔的事物。
長睫毛是詩，謳歌不盡；雙眼皮是畫，引人入勝。美麗的眼睛是甘泉，是寄託却也是陷

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自由之家

余卓雄

女孫兒從鄉下來信道：「婆婆；你在那邊如有用不完的配布證，請寄回來給我們應用」。母親回信說；「在美國不需要配證買布」。那純潔心靈的孫兒不禁大表詫異，對她的媽媽說：「婆婆實在太浪費了」。

「自由之家」有北方庭院之風，我們所住的一幢題額「大同」。大紅漆門，掛着擦得光亮的古銅門環。廳堂裏的擺設極其雅潔，園內曲徑出沒于翠竹之間。晨早推窗迎進那一股特別清新的空氣。我對兩個在加拿大出生的女兒說：「看呵！這就是中國了」。

祖國的朋友歡迎我們，的確是鞭炮齊鳴！我自己從未有想到本身竟是如此值得禮待。突然間頭頂上金光萬丈，天翻地覆。我一驚之下，在牆邊碰倒不亦樂乎，眼鏡也摔掉了，好容易等到爆竹燒完，那種狼狽相已是滑稽不過了。

我用國語講道，還屬生平第一次。事先曾把幾個弄不清楚發音的字寫下來，向電話間的小姐請教過。頗能勉强渡過難關。內子的講詞堅持要用英文，因爲她的國語究竟難于啟齒，于是我又權充翻譯。然後另一位把我的廣東國語譯爲台語，一來三往，三個中國人，三種中國話，亦云苦矣。

說起來，有一天坐計程汽車上中山路。對司機說明了是去「第一百貨公司」。總是使他莫明其妙，我只好啼笑皆非地用筆寫下來，原來我把「第一」說成「大一」，此後也許還有許多有趣的會話，朋友們好心地替我「包涵」。我走後當爲他們增加一些笑料。其實在台北上館子，也有令我們提心吊胆的地方，不是聽不懂，却是看不懂，好像菜牌上寫着「考克而齊爾」吧，萬萬想不到是英文鷄尾酒的譯音，教一個廣東佬讀上去如同西藏文！這種譯名，無色無香，極難使人發生印象。

谷嘉倫少校夫人駕車帶領我們去訪問救世軍在台北和新店的福利工作。和托兒所內的小朋友一同唱歌，做動作。又到我們的街頭牛奶站去看發放情形，這時我們離開康莊大道的市中心區已遠，穿過小胡同和混亂的市場，這裏早就排滿了拿着盛具的孩童，等候一壳牛奶的滋潤，旁邊長滿青苔的土牆，有白灰色刷下的四個大字：「反攻復國」。

初到台北，剛過了蔣公壽辰，全市的慶祝氣氛仍在，古色古香的大紅底黃金字賀詞，觸目皆是。有點像新年的喜氣洋溢。早上十時，馬路上起了一陣有秩序的騷動，一隊轎車過處，紅色的警燈閃個不停，所有的車輛都要讓開。朋友說：「是將先生上班的時候了」。我們也在總統府門前下車，請准在處拍個照，幸蒙接納。看出去是無邊的廣場，每年雙十節閱兵典禮，此處是十幾萬軍民集合高呼口號的地方。

我們被故宮博物院的非凡氣宇吸引屏息。幾十畝的草坪，兩旁排列了白色的圓柱，上面是龍盤虎踞，在一步一步的石階青雲直上，就想起南京的中山陵來了。參觀故宮文物，是中華歷史重溫，我們驚訝歷代文化的成熟，上天何厚於黃帝兒女，流傳千古不朽，直教羅馬失色，媲美希臘，要仔細鑑賞，必要花上一個星期的時間，我們只是走馬看花，我特別對一棵清代翠玉白菜，念念不忘。還有讀皇帝的聖旨和批詞，最覺有味。其中有幾篇奏摺，皇帝在上面批道：「知道了！」更富人情，你不會感到是一個天子的口氣，只像一個家長在慈祥地回答，想來也沒有再比這個更民主了，近代批「閱」，還有些訓示的意思呢。

轉頭上陽明山，素仰其名，果是脫俗！我們在高處品茗，一籠熱騰騰的小籠飽，加上葱花，羌絲。比廣州的灌湯飽有過之而無不及。我在美國根本缺乏這種閑情逸緻，這幾天一洗旅途困慮。望下山坡盡是古松蒼柏，耳際聽風吹小鈴動，眞是「夢裏不知身是客」！

這一個晚上沒有約會，在附近走走夜街，推着小木車的小販寂寞地在叫賣。將滅的油燈可以朦朧地看見有點風栗花生之類。我默祝他的生意興隆。他大約是一個父親吧，我想。又記起日間牛奶站的小孩子來了。

半夜，我家三歲的嘉勵咳個不停，且發微熱。要想撥個電話去告訴朋友，發覺他們都沒有電話的裝置，在台北要申請一具，不但要幾百塊錢美金，而且也不一定獲得。有緊急要事，電單車就有用武之地了。

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（連載）（小說）長相思（11）

周敬

前文提要老華僑李福炎把他在港刊登過的一段尋人廣告給我看，勾起了我的一段往事。戰時我在梧州當記者，發現良家婦李太太當了「流鶯」，她向我訴說經過……。

說到這裏，她掩面痛哭起來，我的情緒亂得一團糟，竟不知如何去安慰她，說她做得對麼？不行，說她做得不對麼，也不是。

「我不知怎樣說話才好，李太太，戰爭給人的痛苦太深重了。」

在悲黯的氣氛中，我陰陰地說。

李太太心裏懷記着少强，在小餐室裏坐了大半個鐘頭便提議回去，我徵求她的同意跟她一道走，我也想見見少强的。

折過一條黑暗小巷，她帶我到了她的家裏——一個木板面的房子，可是却見不到少强，同居的人說，她的佣人和少强入平民醫院去了。

李太太聽到了這個消息，心胆俱落，一言不發，便奔向平民醫院去，我跟在她的後面。

時已午夜，平民醫院冷漠得可怕，除了一兩聲呻吟外，什麼聲音也沒有了，連醫生也回家睡覺去，只留下一個看護在照顧病人，老實說，戰時的醫院本來就那是一九四五年春二月的事。

× × ×

不知甚麼時候，我手上的報紙溜下地板去了，手背有點凉凉的感覺，原來我的手是揩過淚的。

夜盡更闌，此刻李伯帶着濃重的酒意，恐怕也熟睡了。而我，藏在心裏那些悲凉的酵素，由於一段舊尋人廣告上的照片又再發起酵來。

李伯也許在夢中會見了他的妻兒，廿多年了，過去我曾承担過李太太和少强的悲苦，如今讓我也把李伯的悲苦承担下來吧，人是活在期待中的，當他還沒有知道妻兒已死，尚可保存一份期待的心，如果給他知道，一切都成絕望了。

讓他在期待中活下去吧，我是不能那麼殘忍地告訴他那些不幸的消息的。（全篇刊完）

李太太找着了少强，便抱着他狂吻，連看護也不能制止，但少强却在發囈語，熱度高得驚人，我悄悄地問那看護，這是什麼病？看護說是急性腸熱，現正在危險期。

我實在替她母子倆担心，鐘敲過了十二響，我猛然想起將是報社截稿的時間了，便囑李太太小心照料少强，逕自回到報社去。

這一晚我沒有好好睡過，第二天清早，便趕到平民醫院去，但見少强的床位空出了，這是一個凶兆。

問問看護，果然，少强於凌晨四時許死去了，李太太抱着他的屍體狂奔而走，但到那兒去，却不知道。

離開平民醫院，我便四處找尋這個可憐的婦人，先到她的住所，但房門深鎖，並沒有回去過，於是我祇得在街上亂走，又到墳場去碰，結果仍一無踪跡。

我悵然若失。

挨到了第二天中午，忽然接到了警局的通知，叫我往採訪新聞，說今晨在河上撈獲了一具女屍，旁着一個小孩子，是雙雙用繩子縛着的。

我意識到這可能是李太太和少强了。

果然，到了方便醫院認屍，一點也沒有錯，是她母子倆，我禁不住哭了起來，這兩個善良的人落得如此結局。

爲了她在梧州沒有親友，便

雨後遐思

林健一

一團迷濛而滃鬱的霧氣，
彌漫在遠山蒼茫的林裡，
我嗅着微溫的芳草氣息，
凝視着眼前的潺潺流溪，
讓思維飄向無垠的天際！

× × ×

一道柔美綺麗的七彩虹，
靜寂地橫臥遠方的天空，
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時事述評

惜分

高棉政變

※高棉內戰，經以被推翻之施漢諾在北平宣佈組織解放軍進行恢復政權，並經北越宣佈全力支持正式展開。擁施漢諾之示威暴動旋即發生，惟為新政府鎮壓。新政府復限令境內越共及北越共軍撤離，取銷前此准許越共在高棉購取供應品之協議，並封閉越共由高棉運輸軍

LON NOL IN PHNOM-PENH

言之事耳，比盛久盛共高棉新政府軍與南越無聯繫，又不肯接受美援，則決不能抵抗共軍之進侵。反之，如能與南越及泰締結防衛協定，並接受美國軍援，自可加強實力阻遏共軍，南越更可運用高棉之合作，進軍高棉境，迫使共軍北退。

南越與泰原已有軍事合作，泰軍派越協助作戰，泰境美空基地戰機亦不斷飛赴南越轟炸共軍陣地。此種合作自可推及於寮與高棉。泰寮、南越、高棉四國之共同敵人為北越，高棉如以寮境受侵情形為鑑，即無不願與泰南越合作之理。美中央情報局秘密軍事人員既能援助寮政府軍抵抗共軍於前，目可擴大援助範圍，援助高棉新政府。未能迫令高棉境內共軍北退寮境，則南越中部以南，亦即南越全境之大部，減少共軍高棉入侵之威脅。因此，高棉境內戰爭，可能即將全面展開，其爭奪關係東南亞整個局勢至大，共方與反共方面均不願輕易放過者也。

※西德總理布蘭與東德總理史篤，日前在東德境之歐佛市舉行歷史性會談，為二次大戰以來東西德兩方政府首長正式會談之第一次。類如德國之共與非共分裂，尚有南北韓，南北越及中華民國與中共。南北越尚在戰爭中，南北韓停火綫亦時有衝突。此種會談，以前無不視為不可想像，以後能否獲得良果無人能為之預測。據布蘭總理事後返國向國會報導此僅為開始，能否改善雙方關係未可預料惟當嘗試。

以和平而不以戰爭手段解決爭執，無論在國內抑在國際均應嘗試。西德總理布蘭之嘗試自有政治家風度。此次會談，除同意下一次會談，定於五月廿一日在西德境之加舍市舉行外，未獲其他協議。同時美英法俄四強另在西柏林舉行會談。商討柏林地位問題，亦未有結束。惟西方三強佔領當局業已放寬東德人旅行西柏林與北大合約國家之限制，顯使東西關係益趨和洽。布蘭總理在其與東德總理會談時亦提議改善東西德交通旅行，推進文化交流，為將來更進一步合作之基本。

東德總理史篤要求西德承認東德為獨立國家，永久分裂。此非德國人民之願，西德雖願顧全分裂之現實，而不願視彼此為外國。此種委曲求全之理想，未可厚非。在放棄以戰爭手段求統一之原則下，其餘則為和平競爭，以待歷史步武推進。惟共產主義侵略本質，能否因時代變遷而修正，尚待事實証明。東西德之和平談判即有成就，亦未必可以援用於東西分裂國家。就事論事未可一概而言也。

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華埠人語

復興劇團由三月廿四日開始，在紐約金都戲院演出兩週，再赴美京公演。四月十七日重返三藩市，爲東華醫院門診部義演籌款，地點在大明星戲院，之後作返國前臨別演出，每日換演新戲，票價廉收二元三元。

※

三藩市市參事會於上週三下午二時，爲華埠建設計劃，在市政廳舉行公廳。討論一小時，主席即下結論，由各市參事全體通過，向聯邦政府請求撥款五萬元，並由市政府撥款二萬五千元，作爲研究華埠發展總綱領之用。

※

天主教屋崙教區，鑑於華人日增，爲發展華人教務，將委派呂穆迪神父爲華語教務主任。

呂神父河北省保定人，曾在羅馬留學，領有哲學博士及神學碩士學位，在多倫多東亞研究院研究漢學，獲文學碩士。現在聖瑪利大學及聖名大學任教。

呂神父每於主日下午三時至五時，在卜技利加大附近之「紐曼中心」主持座談會，討論人生哲學及信仰問題，歡迎各界參加。電話三七六—四四一一及三七六—七八三七。

※

中國文化中心將於一九七零年底落成。該中心成立之宗旨，是發揚中國傳統之文化藝術及啟發華裔子弟之自我認識。文化中心現成立一「文化輔導人才訓練」之課程，吸收對中國文化有興趣之中西人士，對其在中國之展覽藝術，表演藝術、及教育方面加以訓練指導。

此課程爲期約八星期，由四月十三日開課至六月一日結業，每星期一下午三時四十五分至五時四十五分上課。在該課程中結業之學員，將在中國文化中心作義務性質的工作。

對中英語均熟諳之中西人士均歡迎參加該訓練課程，有志者請於星期一、三、五上午致電九八二—七六一一詢問詳情。

※

國民中央儲蓄貸款會總經理丹納豪宣稱：該會實業貸款額由每月二百萬元增至三百五十萬元，丹氏表示，此種貸款額之增加係由於儲戶存款繼續內流，亦即暗示銀根略趨鬆懈，同時，中央房屋貸款銀行於支持國內房屋市場。

※

本市十三名華人家長，由華埠法律援助會史典文代表向聯邦區法院控告市教育委員會及市參事會，違反華人學生在憲法及法律所賦予平等享受教育之權利，根據一九六九年之調查，有二千八百五十名學生需要特別輔導英文，而每年移民，最少有一千人僅能說華語，故應採取雙重語言教學。

※

香港總商會指出；一九七〇年需要注視的醞釀風暴，是美國內部經濟。很多人以爲今年的美國經濟將會衰退，但據報導所得之意見，則認爲不會。可是美國暫時的減退。

美國具影響力的商業月刊「幸福什誌」最近展開一項調查，顯示大多數的美國工業家認爲：嚴重的經濟衰退，似無所能，雖然有許多工業家預料將有若干挫折。

一九六九年香港製造品輸往美國之總值四十六億三千七百三十二萬元，丹氏表示，此種貸款額之增加係由於儲戶存款繼續內流，亦即暗示銀根略趨鬆懈，同時，中央房屋貸款銀行一九六八年度則爲三十六億二千二百九十六萬七千〇六十九元。

如果美國今年的通貨膨脹壓力日增，則今年後期，美國政府可能受內部壓力和困難的驅使，而限制港貨進口，這是香港總商會之預測。

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答問

聞而却步

（問）數月前我工廠新來一位女同事。我們認識後覺得大家感情漸增，且曾數次出外吃飯看戲。最近有人告我謂此女乃有夫之婦，其夫現在香港。我聽後如晴天霹靂。恨她不早告訴我，不知仍應與她來往否？

※　※

（答）此事未必如你想象中的嚴重。一位女同事答應和你看戲吃飯，并不等於答應與你離家私奔。我看你喜歡她是實。她作客他鄉有寂寞之感也許是實。但她未必知道原來你有進一步的用心，所以也不必怪她不對你談及家事。以後息了此心便是了。

助人受拒

（問）我的一位近親日前到埠尋工作，來我家訴說經濟困難。次日我往訪不遇，於是留下一百元支票。今天他又來說仍未尋到工作。但把原支票交回，一定不肯收下。我看情形有點奇怪。如果他無錢爲何不收下來用呢？如果他有錢又爲何要向我們訴苦呢？

※　※

（答）有錢人愛訴苦實非怪事。故貴親也許并無所說如此困難。

不過如他果眞一貧如洗。先生有心助人。亦請留意下列兩點。

一。求助者常有抗拒援助之矛盾心理。所以當求助者以各種藉口婉拒協助時。千萬勿以爲此人經已解決所有問題。不需別人幫助了。

二。助人應以不損害求助者之自尊心爲原則。

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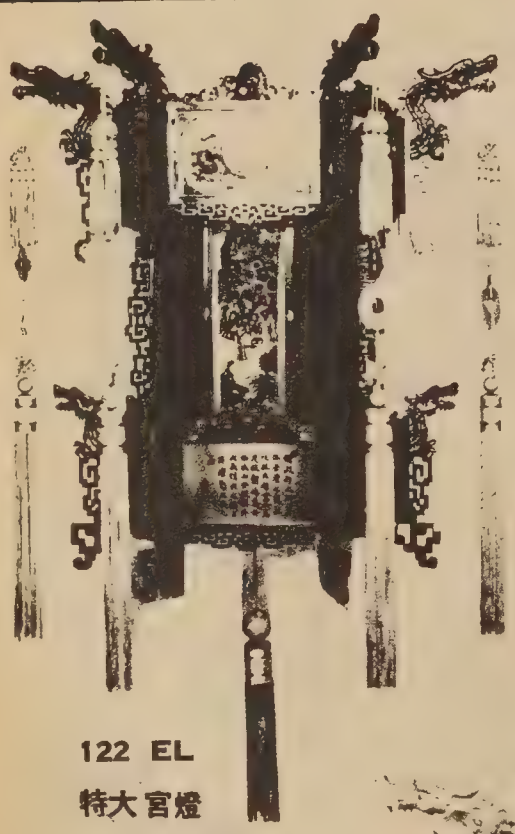

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東西文摘

愛美心理

（上）

曾燕萍

知、情、意，是人類三種不同的心理活動；這三種心理活動，各有其不同的價值。知是爲求眞，意是爲求善，而情是爲求美。人有好奇心，就要求知，辨別眞僞，以探求眞理。人有意志力，即要求善，趨善避惡，以創造幸福。人有情感，就要愛美，創造藝術，以實現人生中之美的境界。求知、想好、愛美，三者爲人類之基本心理；眞善美三者兼備，纔能光大生命，充實生活，增進生存，纔能美化人生。

愛美情操悅己者容

愛美心理，是人類共同具有的。托爾斯泰說：「我請求上帝來一個奇蹟，使我變得漂亮，我願拿我現有的一切，和將來可能有的一切，去換取一個美麗的臉龐。」這種心理，是爲了生活完滿之餘，更進一步的精神要求。土人紋身、文明人的化裝，其目的則一；鳥獸的彩羽、植物的花朵，都是美的表現。

因爲愛美，美的情操油然而生。一個人在雲峯送碧，煙水涵清的一種清幽之美的情境中，無不流連忘返。讀「黃河遠上白雲間，一片孤城萬仞山」之句，其壯麗之美，令人胸襟爲之開濶。一切美景，均可興起超塵脫俗的美感。燕子斜陽的來去、春花秋月的代謝，都是美的象徵；母性的慈祥、親情的愷悌，都是美的光輝。

卓文君的「白頭吟」，令人百讀不厭；司馬相如的「長門賦」，引起漢武帝節稱賞；白居易的「長恨歌」，使人讀之廻腸蕩氣；都是因爲它美。王勃作滕王閣賦至「落霞與孤鶩齊飛，秋水共長天一色」句，洪州牧心誠悅服；李白見崔顥題黃鶴樓詩而擱筆，也都是因爲它美。

人類愛美意識之覺醒，遠在「愛眞」和「愛善」之前。五六齡兒童，因爲穿着破鞋，被同學訕笑，使他感到自卑，並會對這個事實留下一生不能磨滅的印象。大教育家裴斯泰洛齊，就是因爲童年時穿了一雙不整齊的鞋子，引起了不少悲哀。古人童年如此，現代學齡兒童依然如此，將來的孩子可能也是如此。

看，讓別人也以爲很美。一個學齡兒童，而極感深情，不惜以死相報。

女性對自己容顏之美，已是「我見猶憐」的不盡自我欣賞；何況還有人對她的花容月貌傾倒，那還了得，益發要「香墨彎彎畫，臙脂淡淡勻，揉藍衫子杏黃裙，獨倚玉闌無語點櫻唇」了。

美的追求欣賞傾慕

愛美心理，受着强烈的情緒和欲望力量的驅使；可以說整個生命情調，就是美的洪流。人之一生中，再沒有像青年人的感覺最爲靈敏了，只要是美，他比成年人感覺的快，而且深切；一般成年人認爲沒有什麼可看之處，青年朋友們却非常加以注意，特別予以青睞。

青年兒女們的審美心，無論在十一歲時即已萌芽。而且審美心是先從自己開始，常自己在暗中欣賞自己的肉體，有時男孩子們集合在一起作某種比賽。十二三歲的女孩子，如果聽到有人說她不好，絕不以爲是說她行爲不好，或功課不好，而直接敏感的懷疑人家是說她長得不美；這種心理都是愛美和愛他人之美的先導。

青年由喜愛自己的美，也恨自己不美，而到喜愛他人的美。他們不僅喜愛異性的美，也喜愛同性的美；不僅喜愛同年齡的美不同年齡的同性或異性的欣賞，多偏於要求內在的美。

幼年男女，在十歲以前，是兩小無猜時期，大都天眞爛漫，毫無顧忌；此時整個心靈爲遊戲所佔據。十一歲以後，自十五六歲開始，隨着生理的發育，心靈爲另一重要因素所控制，亦即自我意識到自我生理的變動，而自傷孤零，往往內心升起一種寂寞凄涼之感，深以無人可予以體諒慰藉爲憂。爲人父母者，對子女此種心理，甚少瞭解。唯其深感無人體諒，故愈求人體諒，愈想找到一個可以瞭解他的人；其目的，一方面可以有一個寄託情感的對象；另一方面又可以與之共舒心理的苦悶，與懷抱之理想，藉以滿足其安全心與感應慾。故同性男女八拜兄弟，或結拜姊妹，其動機均相同。惟有一特徵，即他們在物色兄弟姊妹時，多找自己認爲長得漂亮之對象。無論男女，愈長得美或帥者，愈有人愛；他（她）們不僅要求外在的美，同時還要找內在的美；換句話說，不僅要求風神俊逸，而且要能疼愛別人。

同年齡的青年兩性，往往下意識的感覺到凡是長得可愛的人，一定也會愛人。這種想法，有時是未免太天眞了。可愛是外在的美，會愛人是內在的美。內在的美是隨一個人的情感的成熟與否而定；一個沒有享受過別人愛的人，因爲缺少這種情感經驗，常常不懂得如何去愛別人；不懂得去愛人，也就是缺乏內在的美。當然內在的美是需要表現方式的，青年兩性一見傾心，是很自然的趨勢；但雙方對愛之要求很苛，因此感情最容易發生破裂。

在美的追求上，青年與成人有顯著的不同；成年人較爲現實，青年則富於幻想。青年見到一個美麗的女性，心湖蕩漾着熱愛的情潮，是美的欣賞與領慕，其動機毫爲純潔。而成年人的心中，是受着强烈的情緒和欲望力量所驅使，所以他們要求內外合一之美。當獲得美之後，要在美上去幻想，更在幻想中去完成理想。這種追求的發展過程中，不斷吸收這些因素去作自我的培養，與自我的完成，這和身體的需要養料，求知慾的需要求知，是同等重要的。

藝術科學美的領域

青年大都熱愛藝術，這正象徵愛美心理對美之追求。

人類藉科學而將心智能力形式化，同時也藉藝術將情緒能力形式化。藝術的目的在表達美，因而喚起人類基本的愛美心理之情緒反應。

賀瑞斯說：「圖畫是無字之詩。」歌德說：「建築物是凍結的音樂。」無論音樂、繪畫或詩歌等藝術型式結構，都是建立在情節、對稱、諧和以及其它秩序基礎上的。我們觀察這些型式之美，同時並藉各種技巧的複製；這些美的型式，使情緒上受到刺激，心理上也獲得感受。

有些畫家、詩人、和作曲家們，自詡能擺脫秩序的「桎梏」，其實是在另一個水準上求得了秩序。如果眞正沒有秩序，在一片混亂中，又能表達什麼美呢？混亂中是不會產生藝術的。

詩人們運用象徵、想象，和韻律勻稱與諧和，來發展詩歌之美；他們寫詩，常常不顧慮那些推理是否正確，是否能爲許多人所了解。

詩人不用萬千詞彙去描繪某種景象是如何動人，却能以一個字，引起讀者心弦的震顫。如「紅杏枝頭春意鬧」的一個「鬧」字；「雲破月來花弄影」的「弄」字；也就是修辭學上的「擬人格」，美學上的「移情作用」。「鬧」和「弄」，全是屬於人的動作，他們來描寫春情，與春花的動作。當杏花開遍枝頭，春意盎然，悉如人間之歡騰喧鬧。當

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一，列治文區三睡房住宅，在六亞連由近加利街，乘五十五號巴市可達。附近華人衆多，有華人學校。取價三萬九千元，請參觀還價。

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三藩市的華文報（下）

一九零零年二月十六日，中西日報誕生，創辦人爲伍盤照牧師，出紙六頁，面積爲十五吋乘廿二吋，其後擴爲十九吋乘廿三吋。一九二二年改爲出紙八頁，面積亦改爲十七吋半乘廿二吋半，社址在沙加緬度街八零四號，一九零六年三藩市大地震後搬往屋崙出版，一九零七年搬回三藩市沙加緬度街七一六號。

中西日報報頭刊印「執筆人」爲鄧翼雲，每年收費六元，當時業務不差，該報刊至一九五一年停版。

一九零三年，大同日報創刊，出紙八頁，面積爲十五吋乘廿二吋，社址在衿馬街七一三號，刊至一九二七年停版。

一九零六年，國魂日報誕生，刊行四年，於一九一零年停版。

一九零九年，少年中國晨報由國民黨人主辦，共出紙八頁，面積爲十七吋半乘廿二吋半，李是男爲第一任

華人老者・英人會（）春前宴排（）李少圖與該吟會九職十歲員以留人上影（攝）

國民日報亦爲國民黨人所辦，創於一九二七年，社址在沙加緬度街八零九號。

早期華埠的中文報，是手抄石印的，且大部份爲週報；對於新聞分類，頗爲有趣，以華美新報爲例，共分四大類新聞：即「報應新聞」，「談笑新聞」，「遊戲新聞」，「近報實錄」等。

由於那時的華文報是手抄石印版，可能寫文章是一種人，抄版是另一種人，而那些抄版的或單憑一手工整楷書而學殖荒疏的，所以常寫錯字，「唐番公報」便曾刊出一段錯字更正的啓事，其中有云：「幸勿以文害詞，不以詞害意，則曲諒之情，做館定銘感五內矣」。

又那時的「報人」，生活，倘遇害時，八頁，面積爲十七吋半乘廿二吋半，社址在天后廟街一九號。

美文化界的心聲，原文如下：

「不佞學愧鴻遵，識慚通典籍，不致改媼爲温，亦不勝朝徹夕惕。曾少涉縹湘，弗類呼紇爲核。幸值東人之德意，頓忘醜。」

丙子新秋謝閑存軒謹誌

（續完）

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「鬼夜啼」
汪玲 張冲主演

金山客批世情

數年前，婦女短裙流行全世界，港人譯MINI爲「迷你」，現在長褲流行，港人譯此種時裝爲「密實」。

金山客曰：妙譯也，「迷你」寓「女爲悅己者容」之意。而「密實」姑娘，多假正經，穿此種新裝之婦女，長褲雖密實，但內仍穿短裙，未忘「迷你」！

★　★

加省華裔省會下議員鄺江月桂夫人推行「收回空罐空樽運動」，鄺夫人謂加省撳罐問題，八成係由空罐空樽等所造成者。

金山客曰：治標之道，應發展一新行業，乃中國「收買爛銅爛鐵舊玻璃」者是也。

★　★

西德慕尼黑一對青年，男廿五歲，女廿二歲，最近創下世界最久之接吻紀錄——一小時四十一分。比以前倫敦一對學生所創之紀錄超出五分二十秒。

金山客曰：如有人送錦旗一面，可題「唇焦舌爛」四字。

★　★

美國上下議院一個聯合委員會批准一項法案，將於一九七一年一月一日起，禁止在電台及電視台廣播香烟廣告。

金山客曰：屆時，螢光幕前，將無「人間烟火」，當更安詳也。

得啖笑 現場錄音

婦唱夫隨

婦：我而家識得唱時代曲，你鍾意我唱幾句俾你聽吓嗎？

夫：歡迎之至！

婦：（唱）如果沒有我……

夫：咪住，我可以續唱一句。（唱）我會娶過個。

婦：乜你咁衰嘅呀。

夫：不過咬韻啲。

上課用點心

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學生：我而家唔係聽你話囉，「上課用點心」囉嗎，我正係趙緊「點心」。

激死

病重而好呷醋太太：唉，我都係唔得嘅咯，但我過身以後我的衫千祈唔好俾第二的女人着哇。

丈夫：你放心好啲，即使我攞過第二個，佢未必啱着你的衫，你係咁肥嘅。

（太太吞下最後一口氣，激死，死唔眼閉。）

東西報啓事

本報由一九七零年三月一日起，委託甄和湛先生担任本報羅省總代理，今後有關該區發行事宜，請直接與甄君接洽

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好消息！新書出版！「宇宙今古奇觀」

衡門閣主編　周基沾著

此書出版所售得之利潤全部送給美國大埠文化中心基金委員會儲作經費之用本書定名「宇宙今古奇觀」並定期於壹九七零年壹月八日出版在聯合國立案現版權準許叁萬部面世弍集中英文字後續出版六萬部本書乃係解決人生終身之各大問題內容豐富分析精確讀者對書內如有不明白之處來信必答不收分文版權所有不得轉載現擬國外國內招商代理大埠總發行處中國城雜貨店售價每本壹元弍毛五仙代理取書每本壹元正同時並徵求書賦歌詞竹枝詞聯語及奇情小說等歡迎批評及投稿以便宣傳中華文化幸甚社會幸甚

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250 Asians launch own 'Crusade'
Milton Lee gets the old heave-ho

發揚中國吃的藝術
僑委會派名廚出國

留美華人過去經營的三大行業—洗衣、餐館、和貨倉（雜貨），如今經時代的淘汰，剩下來的只有餐館業一枝獨秀。

如所週知，自動洗衣機和免燙衣料一出，注定了洗衣行業的衰落命運，而在資本雄厚的「超型市場」作連環系統到處設店之下，「大吃小」無可避免，華人家庭式的雜貨店，苟延殘喘不多時，也一間間倒閉了。

爲甚麼餐館業會一枝獨秀呢？這可分兩方面來說：第一，是客觀條件的具備，易言之，是餐館業有其發展的環境。美國人對中國餐的認識日廣，這也許是拜旅遊事業發達之賜，每年到遠東觀光的美國客都帶回一份中國餐的好感，輾轉介紹，喜歡中國餐的美國人一年一年增加。而且中國餐「價廉物美」，式樣變化多，富人可吃百元大餐，普通階級，十元八元也可請客了。近年美國人外出吃餐的習慣也較前爲甚，造成一般餐館業務蓬勃。

第二，華人主觀條件對餐館業具有信心，認爲風險較少，新移民帶來的遊資，也多投向餐館業，而且這一行除了「廚師」是要相當時間訓練外，其他職工取材較易。開間家庭式小餐館，一家數口，勞動力已解決大半了。

在餐館業一枝獨秀的情況下，「廚師」缺乏是顯著的現象。現在全美國的華人餐館，共達一萬三千家，而且在新移民不斷湧至和華人投資的趨向下，每年將會增加五百間，如以這些數字作大概的統計，全美華人餐館從業員可能達六七萬人，佔全美華人人口率達百分之二十至三十，這數目是不容我們忽視的。

中華民國僑務委員會針對美國僑社的需要，對「廚師出國」計劃，曾積極推展，過去一年間在國內甄選了一百八十名「儲備廚師」，準備介紹至海外中國餐館工作，目前已有九十九名出國，分配到各地的中國餐館去，但到美國來的只有一名。

由於美國對廚師的入境簽証是屬第六優先級，所以辦理移民手續及等候簽証時間較長，實無法應付華人餐館的「需才孔殷」。

僑委會針對這一事實，最近計劃一項新步驟，將派出一批「名廚」來美，開班講授「吃的藝術」，詳細情形至今尚未決定，但一般的看法，中國餐館的發展，不僅美國一地爲然，加拿大也有中國餐館千餘家，英國三四千家，荷蘭千餘家，澳洲千餘家，就算以「吃的藝術」馳名西歐的法國，近年中國餐館也打進去了，計在法境內共約有二百家餐館，中國人對「吃的天下」的擴充，將一天比一天膨大了。

Kem Lee Photo

獅子會舉辦「少女皇后」陳美蓮（右）榮膺第一座，伍杏玲（左）爲公主。（李少吟攝）

Chinatown Lion's Club Teen Queen Miss Barbara Chan (right) and 1st Princess Miss Jennifer Ng.

Kem Lee Photo

獅子會舉辦時裝表演第弍公主黃寶玲

Miss Lori Wong, 2nd Princess in the Chinatown Lion's Club Teen Queen Contest.

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